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No. 23 East Washington Street

First store west of the new building now being erected for us. Look for the sign over the door: "The New York Store."

#### PETTIS & CO.

#### MINOR CITY MATTERS.

To-Day's Doings. COMMON COUNCIL-Adjourned meeting; court-

ouse; evening. BOARD OF ALDERMEN-Regular meeting: court-house; evening.

CENTRALLABOR UNION-Semi-monthly meeting; Mansur Hall; evening. COMMERCIAL CLUB-Monthly meeting; Board

of Trade Hall; evening. BOARD OF TRADE-Annual election; Board of Trade Hall; afternoop.

PARK THEATER—Cowper-Hatch Company in "A Mexican Romance;" afternoon and evening.

Personal Mention.

Miss Ora Harris and Miss Blanche Croxall, teachers in the Institution for the Blind, spent Sunday at Plainfield Reform

To-morrow evening, under the auspices of the ladies, an entertainment will be given at the Tabernacle Church, for which great preparation has been made, and which is expected to make a very delightful evening. It bears the title: "An evening among the roses," and will have a phonographic feature, which will be novel and amusing.

### Death from Heart Disease.

Charles Downs, sixty-five years of age, died from heart disease yesterday morning at his home, No. 180 Blackford street. He was apparently in good health, as he had not been complaining of feeling ill, and was reading the paper when the attack came. No one was with him but Mrs. Downs, whose shrieks brought to her assistance Dr. W. B. Clarke, who lives two or three doors from the Downs residence. The Doctor administered a powerful heart tonic hypodermically, but without avail.

Knocked Down and Run Over. Wm. Harrison, colored, was run over on Indiana avenue, near West street, yesterday morning, and badly hurt about the head and shoulders. He was crossing the street when a horse, driven by undertaker Banks, struck and knocked him down, the hoof of the animal striking Harrison on the head and the vehicle passing over the upper part of his body.

#### Commercial Club Meeting.

The monthly meeting of the Commercial Club will occur this evening at the Board of Trade Hall. No special topic for discussion has been chosen, but it is desired to have a full and free expression concerning the city's business interests. The talks, to be limited to five minutes each, will be led by A. W. Conduitt, W. H. Eastman, I. S. Gordon, T. E. Griffith, H. Bamberger and William H. Hobbs.

#### The Electric Cars.

The electric line was again tried yesterday morning, and gave satisfaction. The cars will be running for the public next Wednesday, unless some unforeseen event occurs to hinder it. Cars will run from the Union Station to Thirteenth street every five minutes, and from Thirteenth street to Crown Hill and Fairview Park at longer intervals.

FURNITURE at Wm L. Elder's

#### TEACHING FROM THE PULPIT

Doctor Benton's Baccalaureate Sermon on the Universality of Divine Law.

Mr. Milburn, Pastor of the Second Church. Preaches "On the Immortal Church"-Mr. Ranger's Advice to a Graduating Class.

GOD'S LAW SUPREME.

Baccalaureate Sermon of President Benton of Butler University.

At 4 o'clock yesterday afternoon, in the chapel of Butler University, Irvington, President A. R. Benton delivered the annual baccalaureate address. His subject was "The universality, permanence and authority of divine law," and he took as his text the twenty-fifth chapter of Matthew, twenty-fifth and twenty-sixth

Thou knowest that I reap where I sowed not and gather where I have not strewed.

Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury.

"The natural and the spiritual," said the Doctor, "the secular and the eternal, constitute one vast system, the product and creation of one infinite mind. The reign of law in the conduct and affairs of men has generally been recognized. A divine Providence and a divine Ruler of the world were ideas familiar to ancient thought and literature. A universe under the reign of moral law, under a power that makes for rightconsness, were to Hebrews, Greeks and Romans familiar conceptions. This government of the world under law is a sublime echo of immemorial beliefs revealed in the consciousness of the race. Natural law is a conception of modern origin while the idea of moral law and order is old as the race itself. It is the glory of our age that it has discovered the unity of nature in which law—omnipresent, beneficent law—pervades all orders of beings. To the ancients the natural world was a world of ancients the natural world was a world of phenomena alone. No causal order was revealed in it. To our age there is a real universe, one system of physical matter and spiritual, being governed by potent, beneficent, universal law. Hence, the natural and supernatural constitute one vast system of relations, inseparably and essentially one. The sun of the universe is a reflection of the uaseen. In the physical universe the man of science observes law to be regular; in the realm of spirit much seems capricious, without order and inexplicable. Our contention is that what we call two great departments of God's universe is one. There is but one system, one law-giver, one ruler of administration, universal and self-executing.

"The comprehensive duty of life, therefore," continued the preacher, "is to learn the will of God and adjust ourselves to it.

The government of God in this world is wise, uniform and immutable. Standing the midst of the universe we ask no more rational or important questions than these: What kind of a being rules in this vast system, and how can men adjust themselves to this condition? Of all relations none is more important than God's relation as a law-giver. In this character He is exhibited in

President Benton illustrated this point by many references to the nature, and consciousness of human society, and continued: "The wisdom of God's law is seen in the physical universe and in the government of the world, securing our welfare on the broadest scale. God's law is uniform and immutable. The complaint, against Gods laws are irrational and wicked. The servant in the parable complained against the requirements of the law, and called God a hard master. In the parable it is not at all admitted that this complaint is a just one. The parable teaches that if we know God's law it is wicked to refuse to adjust ourselves to it. Men of thought have complained against the law of God, of the intricacies and difficulties that belonged to it, as causes of complaining and intellectual scorn. The practical man complains because God's government of: n directly opposes his most cherished plans and pleasures. Men ask to be left alone. The imagination of the young often opposes God's law. When some providence apprentices them to useful labor they become complainers against God. It is wise to accommodate ourselves to God's law, even though not able to explain or understand it satisfactorily. In the ordinary concerns of life men strive to accommodate themselves to the divine arrangement. Men wage no war against concerns of life men strive to accommodate themselves to the divine arrangement. Men wage no war against natural law. We accommodate ourselves to the facts of nature as we find them, study out the laws and seek to obey them. The laws of health, of life, of business are sought out, not to oppose but to observe. This is true, also, in moral and religious relations. We all know the divine arrangement is that men shall live with honor and rectitude. Our interest and happiness is to conform to this divine rule. It is wise to conform to God's moral law, because we cannot change it. There are certain moral and spiritual facts moral and spiritual which we cannot change by complaints or opposition. It is wise, therefore, to accommodate ourselves to the facts of life. It is wise, also, because of their sanctions. Penalty always follows transgression. The maxim of the ancient Greeks was that God's dice are leaded." President Benton closed his address with a few special words to the ladies and gena few special words to the ladies and gentlemen of the graduating class, who number nineteen persons. "You have," said he, in conclusion, "been accustomed to listen to these truths in the classroom and from the pulpit. The truths of Christianity have been shown not only to be consistent with scientific truth, but to be formed by it. A broad and stable foundation has been laid in the knowledge of earthly and heavenly things which may support a superstructure of private and support a superstructure of private and public life. 'Two things,' said Kant, 'fill me with wonder and awe: the starry heavens above me and the moral nature within me.' God reveals himself ruling with absolute law in the material and spiritual universe. These truths we believe you have accepted with earnest conviction and hearty faith in their essential value in working out the problem of life."

THE IMMORTAL CHURCH. The Rev. Joseph A. Milburn's First Sermon

as Pastor of the Second Church.

Rev. Joseph A. Milburn preached his initial sermon as pastor of the Second Presby terian Church yesterday morning. The congregation was very large, and the eloquent young minister emphasized the impression he had already made here. Prior to beginning his sermon he referred to his acceptance of the call to this pastorate, speaking substantially as follows: "My friends, you were kind enough to extend to me a call to your pulpit. You see by my presence a palpable demonstration that the call has been accepted. I want to thank you for the heartiness, the unanimity of the call. I hardly expected that, at least for some time, any church would meet my conception of what a call should be, and I am glad that the Second Presbyterian Church of Indianapolis, line for line, curve for curve, did meet my idea in this matter. I know that promises are cheap, but I will try to meet your expectations. I come to you because I honestly feel that God has called me, and I hope that old and young will unite with me in my work."

Mr. Milburn then took for his text the first verse of the third chapter of Timothy: This is a true saying: if a man desire the office of a bishop he desireth a good work.

"Man was born out of the eternities." eaid the reverend gentleman, "with prayers upon his lips and litanies upon his tongue. Since the day our first father went out from Eden history has witnessed a long succession of pilgrims looking for the dawning of a bet-ter day. The history of human develop-

like leaves, they die, while the tree continues to throw its branches out into the air. Our little neighbor, the Episcopal Church, gets together and denominates itself the American Church. This is like Rhode Island holding a convention and declaring itself the United States. Resolutions do not make churches, and God's nation is not bounded by priests. Modern priests, like ancient priests, must one day sleep in the huge sepulchre of time, side by side with their temples. More and more, as these temples of the ancients crumble to dust, does the temple of God raise itself to heaven. The immortal church is not made up of little Peters sighing to be popes.

"The immortal church," continued the preacher, "is far different from the church of sect. It is neither Episcopal, Methodist, Presbyterian, Protestant, Catholic, gentile, heathen, Greek nor Jew. Our creeds will all sleep there in the temple, dead, dead, quite dead, a thousand years from now. When the church, whose commandant is Jesus Christ, the church immortal and eternal, is regnant on this

commandant is Jesus Christ, the church immortal and eternal, is regnant on this earth, flags will fly from every peak. Man's church and man's creed, man's heresies and schemes will be dust, quite harmless and inoffensive dust. The church, uplifted by the living God and ruled over by Jesus, will be the empire of the living soul, and nations will bow in penitential tears before the great white throne and say, 'Thy will be done.' Church is born of man, Christianity of God. The church must be inspired by living truth. God has something for this century to do in everything. Yet most people think all has been done in the church. Strange, is it not, that God's universe in the lowest part of it is tending upward while God's universe in its highest part is stagmant. Men seem to regard est part is stagmant. Men seem to regard the seventeenth century in the light of an inspired prophet, and are inclined to look upon the nineteenth century as just a little bit heretical. Should anyone rise in a congregation of priests, and say that this century has much to do in church work, you would probably hear him denominated as an ecclesiastical guerrilla. Yet who would exchange the nineteenth Yet who would exchange the nineteenth century, with all its progress, for the seventeenth century? We would not exchange the United States Senate, though it has more silver than manners and more gold than brains, for the English House of Lords with its pedigrees and vice. We would not exchange our White House for Balmoral, or our President for Albert Edward, Prince of Wales. What has crowned America queen of nations? The dead past? No. The dead past buried Athens and Rome. It is the living centuries that have put a crown on Columbia's brow. Why should crown on Columbia's brow. Why should there not be the same movement and advancement in the Christian church? Why should it be an antiquity? "The past is good enough," further said Mr. Milburn, "but it has done its work, has played its part. We must revere it. It is worthy our admiration, but it must be our prophet, not our pope. I do not mean to belittle the past. The nineteenth century stands on the shoulders of the past eighteen centuries as the leaves that crown a tree. It is the branch that makes possible the leaves, the

makes possible the leaves, the trunk the branch, the roots the trunk, and so with the past. I wish men might believe more that the past lives in the present; that Jesus rules America from his throne just as he ruled Judea from the cross. Trath is always truth and right is always right, whether born in the brain of

right, whether born in the brain of Moses centuries ago or in that of the theologist to-day. We want the grand old truths seen, not through the seventeenth-century bondage, but through nineteenth century light and freedom.

"A living ministry is needed in the church. The tendency in these and all times is for the minister to lose himself in his office. The professional clerical pose, the clerical clothes, the son of Aaron by ecclesiastical descent—there you have a minister, but not a man, a wholesome, upright man. Pastoral calls, dining and teaing out with grace enables this professional minister to pass muster as an ideal pastor, preacher and shepherd of the flock. Yet he may be lacking in all qualities of heart and soul, and it is no wonder that men come to regard him as dogmatizing for dollars and cents, for bread and butter. No minister can be perfect. He has his big and little sins to fight just like you. You have no right to demand anything else, but you have the right to ask that he pray when you pray, give when thing else, but you have the right to ask that he pray when you pray, give when you give. People are suspicious of the man who is a kind of Decalogue on legs. This age wants Christianity that is vigorous, jubilant and full of life; Christianity that swells the heart and makes the lives of the smallest and meanest of us all great with the grace of the Nazarene. Only out of strong or whole men can you get God's gospel preached. I say this to you because I believe the congregation has much to do with the molding of the minister's views. Some ministers there are who are independent, and will not be are who are independent, and will not be moved one inch from the line they have adopted. These men are very noble; they are also very rare. The casting is just the size of the mold, and the minister is just the size of the ecclesiastical demand of the day. I want your encouragement to call right right, and wrong wrong, and to preach the gospel which will inspire every sinner with the

hope of the cross.

"The living church," said Mr. Milburn, in conclusion, "must have living Christians sitting in its pews and working in their offices. Prayers are good, but prayers plus deeds are much better. You say that your strength is little and your talent small. Perhaps so, but drops of water make a river, and many little Christians can make a cht h. An emperor doesn't make an empir, but a million of uncrowned subjects do. The minister is a captain, but the captain alone cannot win the fight. So we must all rouse up, my friends, and remember that the church of Christ is engaged in a bloodless war for the redemption of God's world from sin. If you will fight a good fight, this church will sweep on towards beautiful fruition in the years that are yet to come."

#### SERMON TO YOUNG LADIES. Mr. Ranger Addresses the Graduating Class

of the Young Ladies' Institute.

At Grace Cathedral last night Rev. J. Hilliard Ranger preached the baccalaureate sermon before the graduating class of the Young Ladies' Institute, which is just closing a prosperous school year. Every seat in the church was occupied, the class, which consists of six young ladies, sitting together in a front pew. The sermon was of a practical character, and treated of the lessons of life which must be learned by every young person leaving college. The text was the fourteenth, fifteenth and sixteenth verses of the fifth chapter of Mat-

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Every individual in this world, Mr. Ranger said, has an influence for good or evil on every other whom he chances to meet or be associated with. Each member of a graduating class has a definite effect on the rest, not because of the education they have received together, but because of the contact they have had with one another in a social way. And, indeed, this is often a greater factor in framing a young person's future life than is the education he or she receives. People are often known better by their influence in this world than by their faces or costumes. Personal characteristics affect all of the elements that go to make up the individual. This result may be good or it may be evil, according to the character of the individual.

"Some people have so developed the evil side of their natures," Mr. Ranger continued, "that their very presence leaves a sting. We involuntarily feel like giving them room. A person's influence should be one that will shed light in this world, bring joys into the sick-room, share in your dreams and bring eternal snushine. We should all so live that of us it can be said: 'Ye are the light of the world.' The light of the sun brings flowers and the beauties of spring, but how much more heautiful is light in the moral and the spiritual world than in the material! Young ladies, cultivate light in the home. Cultivate the gift of industry and of order ment is marked by three epochs, namely, Babylon, the regime of pleasure; Athens, the regime of wisdom, and Golgotha, the regime of conscience. Babylon represents the code of might, Athens that of wisdom, and Golgotha's cross that of right. Man outgrows his temple just as a boy outgrows his toys. I do not believe any sect is final or fills the idea of the Nazarene. Sects are leaves, and,

failings. They are many and varied, but do not add to the gossip of the world. Speak of the good things of this life, and above all, guard the heart. Be pure, for the heart of woman is the citadel of the

The question naturally arises, Mr. Ranger said, as to how one can lead such a life, and the assistance he found in a Christian life. "Be Christian ladies," he said, in life. "Be Christian ladies," he said, in conclusion; "your virtues must be Christian virtues, your accomplishments Christian accomplishments. To these young ladies of the graduating class I would say to-night that you are in the intermediate ground between girlhood and womanhood. I would speak not of you as girls but of your possibilities as women. I would not have you look into the future with forebodings, but with hope. Look to the Lord and He will strengthen you on your journey. To be a strengthen you on your journey. To be a true woman is as arduous a task as to be a man, for life is checkered and fraught with uncertainties. Learn to be earnest in your youth. Have none of the levity that is so common in this age.
When thirty years have passed let them not find you with the development of fifteen. Be earnest, I say, and profit by experience. Let your influence be on the side of righteousness, and your life will be touched by the spirit."

During the closing remarks that were addressed directly to the class, the young ladies arose. A hymn was then sung and the congregation dismissed.

#### DEATH BY MORPHINE.

After Several Attempts William Barry Makes a Successful Effort to End His Life.

William Barry, a well-known character in this city and at one time a prominent citizen, took his own life yesterday afternoon by swallowing morphine. For several weeks he had been rooming in John Balfour's boarding-house, No. 17 Kentucky avenue, taking his meals at the restaurants and lunch counters which abound in that locality. At 8:30 o'clock yesterday morning he wandered out according to usual custom, and in front of the Catterson Block, on Washington street he met a group of his acquaintances. "Boys. I've forgotten everything," was the remark with which he greeted them, and at the same time it was one which did not create any surprise, for people had grown accustomed to hearing similar talk from

him.

He seemed to be slightly under the influence of liquor at the time, and insisted upon his friends listening to what he had to say.

"I tell you I've lost my memory," he continued, "I can't remember what I'm talking about. I forget myself and my mind disappears. This is the last time I will ever see you and I want to bid you all good bye."

"Barry, you ought not to talk in that way," interrupted one of his companions.
"You will be sorry for it after awhile."
"No, I won't either," Mr. Barry replied.
"I'm going to kill myself and there's the

- blue papers that are going to do it." As he said this he took a small package.
evidently a dose of powders of
some sort, from his pocket and
showed it to his friends. But they
attributed his words and actions to his condition and thought no more of the matter. As Barry left them he took out a miniature picture of his little daughout a miniature picture of his little daughter and for a moment seemed to be lost in a flood of memories. "Before I go," he called back, "I want to say that I am satisfied that that girl's mother was a good woman. And my brother, too, was a good man. He did everything he could for me, except to give me money. He gave me clothes and food, but no money—no money. Goodbye, boys, good-bye."

As he turned the corner his friends moved off in the opposite direction, little thinking that in eight hours more William Barry would be a dead man. In some way a re-

would be a dead man. In some way a re-port of his conduct reached the ears of one of Captain Splann's men, after dinner, and a search for him was at once begun. A call at No. 17 Kentucky avenue revealed no clew at first, but finally a traveling man, who occupied a room next to Barry's, said that he had discovered a very sick man upstairs. He had heard a violent snoring and choking sound combined, he said, and in breaking down the door he found Barry writhing in agony on the bed. On the floor, near by, was the piece of blue paper crumpled into a wad, and empty of what powder it may have contained. Physicians were at once called, and the City Hospital ambulance sent for. Hypodermic injections relieved the dying man for a few moments, but shortly after reaching the hospital, and a few minutes before 5 o'clock, he passed away.

Around Barry's life there hangs a history that is as sad as it is peculiar. He was thirty-eight years of age, and from good extraction. When quite young he entered the drug house of Stewart & Morgan, and at once gave promise of becoming an expert at the business. When Mr. Morgan retired, and Thomas Barry, the dead man's brother, took stock with the firm, William remained in their employ as glass-cutter. He was industrious, sober and trustworthy, and was considered one of the most skilled workmen in his line in the State. Everything betokened a happy future for the young man, and his life seemed to center around his relations with a young lady, whom he subsequently married. For a while they lived together very peaceably, but quarrels arose, it is said, over some dispute as to the right of title to several pieces of property. Gradually the two drifted apart, and Barry began to lead a life of dissipation, which culminated in divorce proceedings. At almost the same time he lost his position with the firm, and drifted from one job to another until he was willing to do any chore for a little spending money. He worked at molding for a short time, then in a machine-shop, but could hold no position for any length of time owing to his dissipated habits. At the time of his death he was a privileged character in the agricultural implement establishment at No. 71 West Washington street, where he earned a little money now and then by doing odd chores. His relatives used every effort to rescue him from his degraded position, but it was all in vain. He had several times attempted suicide by swallowing morphine, but his life was as often saved

#### by the physicians.

Signs in Public Places. A Journal reporter happened to pass one of the East Market buildings yesterday afternoon, and, noticing that the roof and skylights bore signs and placards of a varied nature, he called the attention of a city officer to the unsightly appearance. "I am not potitive," said the latter," but I think there is an ordinance against posting such signs in a public place. If there is it ought to be enforced, and if there is not this Council ought to look into the matter

City Attorney Taylor, however, settled City Attorney Taylor, however, settled the question at once when asked concerning it. "Yes," said he, "there is a penal ordinance against it, and it ought to be stopped by the police. And there is an ordinance in force now which provides a penalty for putting posters, of any kind, on lamp-posts and telegraph poles, and yet it is violated on nearly every corner. The law has been passed and it ought to be enforced." forced."

#### Butler University Exercises.

The annual exhibition of the Philokurian Literary Society of Butler University will take place to-night, and that of the young ladies of the Demia Butler Society will occur to-morrow morning at 10 o'clock. The board of directors of the university will also meet to-morrow. In the evening of that day the Mathesian exhibition will take place, and in the morning of Wednesday, class-day exercises, to be followed by field sports in the afternoon, and the alumni reunion will close the programme preceding commencement, which is to occupy the morning of Thursday.

Quick Increase in Values. The quick appreciation of real-estate values in this city is shown by a transaction that was completed Saturday. A few weeks ago Mrs. Sallie P. Grubb purchasea

WENT TO THE WOODS AND RESORTS.

Attractions Out of Town Relieve the Streets of Many the Police Constantly Watch.

The moderate temperature and comforting sunshine yesterday could not have better suited the wishes of those who wanted to enjoy an onting. And many did seek the woods and resorts out of town. There was not a street car on any of the lines leading north or east that was not loaded with holiday seekers. Besides these were wagons, a hundred or more, carrying picnic parties to inviting shades miles beyond the city. The streets, except when filled with the crowds going to and from the churches, were comparatively deserted. Loungers were few and far between, and the street-corner loafer was nowhere to be seen. "The loafer, though," said a policeman as he was remarking on the crowds that had gone and were going countrywards, "will come in by nightfall. He has gone to the base-ball games or to the resorts near the city. These Sunday games and resorts make it comparatively easy for us, for with the many who are respectable go the Sunday loafers, and thus for the day at least the streets are free from a class that would otherwise need a great deal of watching. otherwise need a great deal of watching.
We catch them though, coming back to the city when they are boisterous and disorderly. Sunday resorts do that much for us, they take away from the city for a few hours a class who are always in danger of being locked up." Difference in Accommodations.

There are some persons in Irvington not fully pleased with the Sunday management of the street-car line. "This forenoon," remarked an Irvington man, "when persons desired to come out to the university to attend the religious exercises, or to visit friends, there was only one car an hour—a dirty little box-car at that. This afternoon, however, to accommodate patrons of out-of-town resorts, there is a car every five minutes—a beautiful, roomy, summer

#### The Park Theater.

The engagement of the Cowper-Hatch Dramatic Company will open at the Park Theater this afternoon and continue all week. "A Mexican Romance," of which Mr. Cowper is the author, will be produced for the first time in Indianapolis. The company has just concluded a long engagement at the Haymarket Theater, Chicago, and "A Mexican Romance" made quite a hit in that city. The combination includes several performers of good repute.

#### Gave Liquor Away on Sunday.

Richard Kennedy, a saloon-keeper, was arrested last night and locked up on charge of giving liquor away on Sunday.

THE board of managers of the Indianapolis Orphan Asylum will be at home to their friends and the public generally, Monday, June 9, from 4 to 9. The new addition being completed, that, with the old buildings, will be thrown open for inspection. Music donated by Zumpfe's Orchestra.

Pretty Good Evidence. We have had the New Perfection Refrigerator on sale four years, and it has proved a success. Having sold Mr. Sherman seven of the largest size during that time for his different restaurants, we consider further references unnecessary, but can give you all you want. Prices down low. The Rapid Ice-cream Freezer is also yet on top at reduced prices. Lawn movers, screen doors at reduced prices. Lawn mowers, screen doors, window screens and wire at lowest prices. Call before you buy.

HILDEBRAND & FUGATE,

52 South Meridian street.

CUT DOWN YOUR ICE BILL For some years we have been trying to get our patrons a refrigerator that we could recommend in all respects, and we have now succeeded. "The Challenge Iceberg," it is called, and it is as nearly perfect as a refrigerator can be built. The dry-air principle of it is correct; it uses less ice, and keeps food colder and better than anything in the market; it has a perfect lock, which is an important feature; and, in all respects, we can conscientiously say that the "Challenge Iceberg Refrigerator" is a paragon of perfection. Call or send for circular. WM. H. BENNETT, 38 South Meridian street.

AND ONYX-CEPTIONAL. I gave my girl an onyx ring,
Which filled her with delight.
She looked upon it wondering,
Her eyes with radiance bright.
"It is a charming gift," said she,
"The gem is well selected.
Not only is it fair to see,
But also onyx-pected."

Come to us for rings and things.

BY JOHN S. SPANN & CO.

FOR SALE AT AUCTION

Valuable Residence Property on

South Meridian Street.

On MONDAY, June 9, 1890, at 2 o'clock p. m., at the premises, No. 319 South Meridian street, we will sell the property long occupied by John Thomas, Esq., as his family residence, unless the same shall be sold previously at private sale.

The house is a two-story brick, with bath-room, twelve or thirteen rooms, large cellar, both kinds of gas, in excellent order; has stone foundation, is strongly built, of excellent mrterials and workmanship, and is within two squares of the Union Station. Sale without reserve.

Also, at the same time and place, unless previously sold at private sale, three vacant lots, being a part of the same inclosure, one lot of 45 feet on the north of the residence, two lots of 45 feet each fronting on Union street, east of the house. These are specially valuable lots for building renting houses.

Terms of sale will be easy, and immediate possession given. sion given.

For terms at private sale apply to

SPANN & CO.,

86 East Market street.

A wrong corset tortures or worries a woman worse than anything else she has on, or can put on, unless it be a wrong shoe.

There is a right corset, a ready-made corset, right for almost every woman-one. There is only one of which the seller will say "Bring it back in a week, or two, or three, and get your money for it, if you are willing to part with it;" and that one is Ball's.

. There's a primer on Corsets for you at the store.

### ALBUMS

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